

A hopefull way to Cure that horrid Sinne of Swearing: Or an help to save Swearers, if willing to be saved: Being an Offer or Message from  
H I M, whom they so daringly and audaciously provoke.

Also a Curb against Cursing. By R. Younge.

Before you lay it by, at least read the Postscript at the end.

Messenger:

Sir, Me thinks you Swear and Curse. If he that made the ear could not hear, or as if he were neither to be feared nor cared for, who for sin cast the Angels out of Heaven, Adam out of Paradise, drowned the old world, rained down fire and brimstone upon Sodom, commanded the earth to open her mouth, and swallow down quick Korah and his company; he who smote Egypt with so many plagues, overthrew Pharaoh and his host in the Red Sea, destroyed great and mighty Kings, giving their land for an inheritance to his people: and can as easily with a word of his mouth strike you dead while you are blaspheming him, and cast you body and soul into Hell for your odious unthankfulness: yea it is a mercy beyond expression, that he hath spared you so long.

What, because you are displeased with others, will you flie in your Masters face? and tear your Saviours Name in pieces? This is worse then frenzic, this is to send challenges into Heaven, and make love to destruction; consider of it, lest you swear away your part in that Bloud which must save you, if ever you be saved; yea, take heed lest you be plagued with a witness, and that both here and hereafter: for God (who cannot lie) hath threatened that his curse shall never depart from the house of the Swearer, as it is Zach. 5. 1, to 5. And I doubt not but you are already cursed, though you know it not; That either he hath cursed you in your body by sending some foul Disease; or in your estate, by suddenly consuming it; or in your name, by blemishing and blasting it; or in your seed, by not prospering it, or in your mind by darkening it, or in your heart by hardening it, or in your conscience by terrifying it, or will in your soul by everlastingly damning it, if you repent not. Wherefore take heed what you do before it prove too late. Yea, my brethren, bethink your selves what God and Christ hath done for you. It is his maintenance we take, and live on, The air we breath, the earth we tread on, the fire that warms us, the water that cools and cleanseth us, the clothes that cover us, the food that does nourish us, the delights that cheer us, the beasts that serve us, the Angels that attend us, even all are his. That we are not at this present in Hell, there to fry in flames never to be freed. That we have the free offer of grace here, and everlasting glory in Heaven hereafter, we are only beholding to him. And shall we deny this Lord that hath bought us? shall we most spitefully and maliciously fight on Satans side against him with all our might, and that against knowledge and conscience? I wish that you would a little think of it.

Or if you regard not your self, nor your own souls good, yet for the Varions good leave your swearing: for the Lord. (as now we find to our)

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Smart)

*Smart* ) hath a great controversy with the inhabitants of the Land, because of swearing, Hosea 4. 1, 2. Yea, because of oaths the whole Land (even the three Nations) now mourneth, as you may see, Jer. 23. 10. Neither object that ye are so accustomed to Swearing that you cannot leave it, for this defence is worse than the offence: as take an instance; Shall a thief or murderer at the Bar allége for his defence, that it hath been his use and custom of a long time to rob and kill, and therefore he must continue it; or if he do, will not the Judge so much the rather send him to the gallows?

Besides the objection is false and frivolous, for were you forced to pay three shillings fourpence for every Oath you swear, (as the Law enjoyns) or if you were sure to have your tongue cut out, which is too light a punishment for this sin, damnation being the due penalty thereof, as the Apostle sets it down, Jam. 5. 12. you both could and would leave it. Wherefore I beseech you by the mercies of God (who hath removed so many evils, and conferred so many good things upon you, that they are beyond thought or imagination) to leave it: especially after this warning; which in case you do not, will be a fore witness, and rise up in judgment against you another day.

*Swearer.* Did I swear or curse?

*Messenger.* Very often, as all here present can witness, and Satan also, who stands by to take notice, reckon up, and set on your score every Oath you utter, keeping them upon Record against the great day of A rise, at which time every Oath will prove as a daggers point stabbing your soul to the heart, or as so many weights pressing you down to Hell, Rev. 20. 13. & 22. 12. As also the searcher of hearts, who himself will one day be a swift witness against Swearers, Mal. 3. 5. For of all other sinners, the Lord will not hold him guiltless that taketh his Name in vain, as the third Commandment tells you, Exod. 20. 7.

But we is me; it fares with common Swearers as with persons desperately diseased, whose excrements and filth comes from them at unawares; for as by much labour the hand is so hardened that it hath no sense of labour, so their much swearing causeth such a brawny skin of senselessness to overspread the heart, memory, and conscience, that the swearer sweareth unwittingly; and having sworn, hath no remembrance of his Oath, much less repentance for his sin.

*Swearer.* As, though I did swear, yet I thought no harm.

*Messenger.* O fool! What Prince, hearing himself abused to his face, by the reproachfull words of his base and impotent Subject, would admit of such an excuse? that whatsoever he spake with his mouth, yet he thought no ill in his heart? And shall God take this for a good answer, having told us beforehand, Deut. 28. 58, 59. that if we do not fear and dread his glorious and fearfull Name, the Lord our God, he will make our plagues wonderfull, and of long continuance, and the plagues of our posterity. Besides, how frequently doest thou pollute and prophane Gods Name, and thy Saviours? the Jews grievously sinned in crucifying the Lord of life but once, and that of ignorance; but the times are innumerable that thou doest it, every day in the year, every hour in the day, although thy conscience and the holy Spirit of grace hath checkt thee for it, a thousand and a thousand times. Doest thou expect

expect to have Christ thy Redeemer and Advocate, when thy conscience tells thee that thou hast seldom remembred Him but to blaspheme Him? and more often named Him in thy Oaths and Curses, than in thy Prayers.

*Swearer.* Surely, if I did swear, it was but Faith and Truth, by our Lady, the Mass, the Rood, the Light, this Bread, by the cross of the silver, or the like; which is no great matter, I hope, so long as I swore not by God, nor by my Saviour.

*Messenger.* That is your gross ignorance of the Scriptures, for God expressly forbids it, and that upon pain of damnation, James 5.12. First, our Saviour Christ in his own person forbids it, Mat. 5.34, 35, 36, 37. I say unto you, Swear not at all, neither by Heaven, for it is Gods Throne; nor by the earth, for it is his footstool; nor by Jerusalem, for it is the City of the great King; neither shalt thou swear by thine head, because thou canst not make one hair white or black: but let your communication be Yea, Yea; Nay, nay: for whatsoever is more than these cometh of evil. And then by his Apostle. Above all things, my brethren swear not; neither by Heaven, nor by Earth, nor by any other Oath; but let your Yea be Yea, and your Nay, Nay; lest ye fall into condemnation, Jam. 5.12. Where mark the Emphasis in the first words, Above all things swear not; and the great danger of it in the last word, condemnation.

If the matter be light and vain, we must not swear at all; if so weighty, that we may lawfully swear, as before a Magistrate, being called to it, then we must only use the glorious Name of our God in a holy and religious manner, as you may see, Deut. 6.13. Isa. 45.23. & 65.16. Josh. 23.7. Exod. 23.13. Jer. 5.7. And the reasons of it are weighty, if we look into them; for in swearing by any Creature whatsoever, we do invoke that Creature, and ascribe to it divine worship; a lawfull Oath being a kind of Invocation, and a part of Gods worship: Yea, whatsoever we swear by, that we invoke both as our witness, surety and judg, Heb. 6.16. and by consequence deifie it, by ascribing and communicating unto it Gods incommunicable Attributes, as his Omnipresence, and Omniscience of being every where present, and knowing the secret thoughts and intentions of the heart: and likewise an omnipotency, as being Almighty in patronizing, protecting, defending, and rewarding us for speaking the truth, or punishing us if we speak falsely: all which are so peculiar to God, as that they can no way be communicated or ascribed to another. So that in swearing by any of those things, thou committest an high degree of gross Idolatry, thou spoilest and robbest God of his glory (the most impious kind of theft) and in a manner dethronest Him, and placest an Idol in his room.

And as to swear by the Creature makes the sin far more hainous, so the more mean and vile the thing is which you swear by (be it by my sey, by cock and py, hares foot, by this cheese, and such like childish Oaths, which are so much in use with the ignorant and superstitious swarm) the greater is your sin in swearing such an Oath: because you ascribe that unto these basest of Creatures, which is only proper to God, namely to know your heart, and to be a discernor of secret things; why else should you call that Creature as a witness unto your conscience, that you speak the truth and lie not? which only belongeth to God? And therefore the Lord calls it a forsaking of him; as mark well what he saith, Jer. 5.7. How shall I spare

thee for this! thy children have forsaken me, and sworn by them that are no gods? And do you make it a small matter to forsake God, and make a God of the creature? Will you believe the Prophet Amos, If you will, he saith (speaking of them that swore by the sin of Samaria,) *That they shall fall and never rise again,* Amos 8.14. A terrible place to wain swearers.

Neither are we to joyn any other with God in our Oathes, for in so doing, we make base Idols, and filthy Creatures, Corrivalls in honour, and Competitors in the Throne of Justice with the Lord, who is Creator of Heaven and earth, and the supream Judg & sole Monarch of all the world.

Or in case we do, our doom shall be remediless; for the Lord threatneth by the Prophet Zephany, *That he will cut off them that swear by the Lord and by Malcham,* which Malcham was their king, or as some think their Idol, Zeph. 1.4,5.

But admit the sin were small, as you would have it to be, yet the circumstances make it most heinous; for even the least sin in its own nature, is not only mortall, but rests unpardonable, so long as it is willingly committed, and excused or defended.

*Swearer.* But all do swear, except some few singular ones, and they also will lie, which is as bad.

*Messenger.* You must not measure all others by your own bushell, for although ill Dispositions cause ill suspicions, even as the eye that is bloudshed sees all things red; or as they that have the Jaundice, see all things yellow; yet know that there be thousands, who can say truly, through Gods mercy, that they had rather chuse to have their souls pass from their bodies, than a wilfull premeditated lie, or a wicked Oath from their mouthes; wherefore when you want experience, think the best as Charity bids you, and leave what you know not to the Searcher of hearts.

As for the number of Swearers, it cannot be denied, but the sin is almost universall; and this is it which hath incensed Gods wrath, and almost brought an universall destruction upon our whole Nation; But is not this excuse [*That others do so*] a most reasonless plea, and only becoming a fool; when our Saviour Christ hath plainly told us, that *the greatest number go the broad way to destruction, and but a few the narrow way which leadeth unto life,* Matth. 7.13,14. And St John, that *the whole world lieth in wickedness,* 1 Joh. 5.19. And that *the number of those whom Satan shall deceive, is as the sand of the sea,* Rev. 20.8. & 13.16. Isa. 10.22. Rom 9.27. And tell me, Were it a good plea to commit a Felony, and say that others do so? or, Wilt thou leap into Hell, and cast away thy soul, because others do so? A sorry comfort it will be, to have a numerous multitude accompany us into that lake of fire that never shall be quenched.

Besides, it is Gods expresse charge, Exod. 23.2. *Thou shalt not follow a multitude to do evil;* and St Pauls everlasting rule, Rom. 12.1,2. *Fashion not your selves like unto this world.*

*Swearer.* But I may lawfully swear so I affirm nothing but the truth.

*Messenger.* If you be lawfully called to it, as before a Magistrate, or when some urgent matter constraineth, for the confirming of a necessary truth (which can by no other lawfull means be cleared) and for the ending



*About Swearing.*

ing of all contentions and controversies, and clearing our own or our neighbours good name, person or estate, and to put an end to all strife, aiming at Gods glory, and our own or our neighbours good, which is the only use and end of an Oath: in which case a man is rather a patient, than a voluntary agent; you may swear, otherwise not.

Neither must we swear at all in our ordinary communication, if we will obey Gods word, as you may see, *Matth. 5. 34, 35, 36, 37. Jam. 5. 12.*

*Swearer. Except I swear men will not believe me.*

*Messenger.* Thou hadst as good say, I have so often made shipwreck of my credit by accustomed lying, that I can gain no belief unto my words without an Oath: for it argues a guilty conscience of the want of credit, and that our word alone is worth no respect, when it will not be taken without a pawn or surety. Neither will any but base bankrupts pawn so precious a jewel as their Faith, for other better security for every small trifle. Besides, he that often sweareth, not seldom forsweareth. And so I have informed you from Gods Word, what the danger is of vain and wicked swearing.

Now if you either believe the Scriptures, or desire to escape that dreadful sentence, *Depart from me ye cursed into everlasting fire prepared for the Devil and his Angels; Mat. 25. 41.* No longer excuse nor defend it, but repent of it and forsake it; and so much the rather, for that of all other sins this sin of swearing is the most inexcusable. First, because it is a sin from which of all other sins we have most power of abstinence; as I shewed you before; and the easier the thing commanded is, the greater guilt in the breach of it; and the lighter the injunction, the heavier the transgression; as *Ansin* speaks, and *Adam* his eating the forbidden fruit sufficiently proves. Secondly, because it is a sin, to which of all other sins we have the fewest temptations; for all thou canst expect by it is, the suspicion of a common Liar, by being a common swearer; or that thou shalt vex others, and they shall hate thee: for it bringeth not so much as any appearance of good unto us to induce us: for whereas other sins have their severall baits to allure us; some the bait of profit, some of honour, some of pleasure, this sin is destitute of them all, and only bringeth much loss here, namely of credit and a good conscience; and the loss of Gods favour, and the Kingdom of Heaven hereafter, which is of more value than ten thousand worlds; which shews that thou lovest this sin only because it is a great sin, and swearest out of meer malice to, and contempt of God, which is most fearfull; and (as a man would think) should make it unpardonable: I am sure the Psalmist hath a terrible word for all such, if they would take notice of it: *Let them be confounded that transgress without a cause, Psal. 25. 3.*

And no marvell, that this fearfull imprecation should fall from the Prophets mouth? for that man is bottomlessly ill, who loves vice meerly because it is a vice, and because God most strictly forbids it. He is a desperate, prodigious damnable wretch, who (rather then not die) will anger God on set purpose.

But as if Swearing alone would press thee deep enough into Hell, thou

thou addest *Cursing* to it, a sin of an higher nature, which none use frequently, but such as are desperately wicked, it being their peculiar brand in Scripture; as how doth the Holy Ghost stigmatize such an one? *His mouth is full of cursing*, Psal. 10. 7. & Rom. 3. 14. *or he loveth cursing*, Psal. 109. 17. and indeed, whom can you observe to love this sin, or to have their mouthes full of cursing? but Ruffians and sons of Belial, such as have shaken out of their hearts the fear of God, the shame of men, the love of Heaven, the dread of Hell, not once caring what is thought or spoken of them here, or what becomes of them hereafter; yea, observe them well, and you will find, that they are mockers of all, that march not under the pay of the Devil.

And whence do these monsters of the earth, these hellish miscreants, these bodily and visible Devils learn this their damnable *Cursing* and *Swearing*? Are not *their tongues fired and edged from Hell*? as St. James hath it, Jam. 3. 6. yea, it is the very language of the damned, as you may see, Rev. 16. 11, 21. Onely they learn it here before they come thither; and are such proficient therein, that the Devil counts them his best scholars, and sets them in his highest form, Psal. 1. 1. And well they deserve it, with whom the language of Hell is so familiar, that blasphemy is become their mother tongue. Besides, it is the very depth of sin, roring and drinking is the horse way to Hell; whoring and cheating the foot way; but *Swearing* and *Cursing* follows Korah, Dathan and Abiram. And certainly if the infernal Tophet be not for these men, it can challenge no guests. But see how witless, graceless, and shameless, even the best are that use to curse; for I pass over such as call for a Curse on themselves, saying, *God damn me, Confound me, The Devil take me*, and the like; which would make a rational man tremble to name; because I were as good knock at a dead mans grave, as speak to them.

Thou art crossed by some one, perhaps thy wife, childe, or servant; or else thy horse, the weather, the dice, bowls, or some other of the creatures displease thee; and thou fallest a cursing and blaspheming them, wishing them the plague of God, or Gods vengeance to light on them, or some such hellish speech falls from thy foul mouth. And so upon every foolish trifle, or every time thou art angry, God must be at thy beck, and come down from Heaven in all haste, and become thy officer to revenge thy quarrell, and serve thy malicious humour. (O monstrous impiety! O shameless impudency! to be abhorred of all that hear it) nor once taking notice what he commands in his Word; as, *Bless them that persecute you, bless I say, and curse not*, Rom. 12. 14. And again, *Bless them that curse you, and pray for them which hurt you*, Luk. 6. 28. which is the practice of all true Christians, 1 Cor. 4. 12.

But this is nor one half of thine offence; for whom dost thou curse? Alas, the Creatures that displease thee are but Instruments, thy sin is the cause, and God is the Author, 2 Sam. 16. 11. Psal. 39. 9, 10. Gen. 45. 8. Job 1. 21. from whom thou hast deserved it, and ten thousand times a greater cross: but instead of looking up from the stone, to the hand which threw it; or from the effect to the cause, as Gods people do; thou like a Mastiff Dog, settest upon the stone or weapon that hurts thee. But, in this case, who

are

are you angry withall? Does your Horse, the Dice, the rain, or any other creature displease you? Alas, they are but servants, and if their Master bid smite, they must not forbear: they may say truly what *Rabshakeb* usurped, *Isa. 36.10. Are we come without the Lord?* and all that hear thee may say, as the Prophet did to *Senacherib*, *2 King. 19.22. Whom hast thou blasphemed?* and against whom hast thou exalted thy self? even against the holy One of Israel?

Besides, why dost thou curse thine enemy? (if he be so) but because thou canst not be suffered to kill him. For in heart, and Gods account, thou art a murderer, in wishing him the pox, plague, or that he were hanged, or damned. Nor will it be any rare thing at the day of judgment, for cursers to be indicted of murder. For like *Shimei* and *Goliath* to *David*, thou wouldest kill him if thou durst; thou doest kill him so far as thou canst. I would be loth to trust his hands that bans me with his tongue. Had *David* been at the mercy of either *Shimei* or *Goliath*, and not too strong for them, he had then breathed his last.

And what will be the issue? the causeless curse shall not come where the Curser meant it, *Prov. 26.2.* yea, though thou cursest, yet God will bless, *Psal. 109.28.* but thy Curses shall be sure to rebound back into thine own breast, *Psal. 7.14, 15, 16. Prov. 14.30.* Cursing mouthes are like ill made Peeces, which while men discharge at others, recoil in splinters on their own faces. Their words and wishes be but whirlwinds, which being breathed forth return again to the same place. As hear how the holy Ghost delivers it, *Psal. 109.* As he loved cursing, so shall it come unto him; and as he loved not blessing, so shall it be far from him. As he cloathed himself with cursing like a garment, so shall it come into his bowels like water, and like oyl into his bones; let it be unto him as a garment to cover him, and for a girdle wherewith he shall alwayes be girded, *ver. 17, 18, 19.* Hear this all ye whose tongues run so fast on the Devils errand; you loved Cursing, you shall have it, both upon you, about you, and in you, and that everlastingly, if you persevere and go on; for Christ himself at the last day, even he which came to save the world, shall say unto all such, *Depart from me ye cursed, into everlasting fire, prepared for the Devil and his Angels, Mat. 25.41.* Where they shall do nothing but curse for evermore; for they no farther apprehending the goodness, mercy and bounty of God, than by the sense of their own torments, the effects of his justice, shall hate him, and hating him they shall curse him, *Rev. 16.11, 21.* They suffer, and they blaspheme: there is in them a furious malice against him, being cursed of him; they recuse him; they curse him for making them, curse him for condemning them, curse him because being adjudged to death, they can never find death; they curse his punishments, because they are so unsufferable; curse his mercies, because they may never tast them; curse the blood of Christ shed on the Cross, because it hath satisfied for millions, and done their unbelieving souls no good; curse the Angels and Saints in Heaven, because they see them in joy and themselves in torment; Cursings shall be their sins, and their chief ease in Hell, Blasphemies their Prayers, *Lachryma* their ridres, Lamentation all their harmony; these shall be their evening songs, their morning songs, their mourning songs for ever and ever. And indeed, who

with shall go to Hell, if Curses should be left out. Wherefore let all these learn to bless, that look to be heirs of the blessing.

Other Objections follow in this Conference, and are accordingly answered (with the means of cure prescribed, &c.) in the ensuing pages which are also printed for such as think these eight overshoot. But being loth either to surfet or cloy the Swearer, who is commonly short-breathed in well doing: and lest adding more should hinder him from reading this (for Satan and his corrupt heart will not condescend, he shall hold out to hear his beloved sin so spoken against) it breaks off thus abruptly.

#### POSTSCRIPT.

**Y**OU that fear God, or have any bowels of compassion towards the precious souls of those poor ignorant men, women, and children, whom you hear to swear and curse as Dogs bark; (that is, not more of curtness than out of custom;) with them to read these eight pages; neither count it as a thing indifferent which may either be done or dispeast withall: for besides that God hath commanded the duty of admonition, *Heb. 3. 13.* *2 Tim. 2. 25.* and commended the practice of it, *Rev. 2. 2, 5.* and condemned the contrary, *ver. 20.* If you do not it, or the like; you hate your brother, *Levit. 19. 17.* and make your self guilty both of his sin and ruin, *Ezek. 3. 18, to 22.* Nor can you love God and patiently hear these miscreants blaspheme his holy Name as they do, *2 Pet. 2. 7, 8.* Or manifest your self his by adoption and regeneration: for well born children are touched to the quick with the injuries of their parents, and not to be moved in this case, is to confess our selves bastards. Which being so, make it a part of your charity to give of them as you meet with occasion: as that you shall hourly do, even as you pass the streets, if you but mind it.

Now think what account you shall give of that you have read, and that here is set before you life and death, Heaven and hell: for you to take your choice: if you will choose to go on and perish, your blood be on your own head, and not on mine, I have discharged my duty. Yea I much fear, the many thousands that of these have been given to Swearers, will increase the damnation of not a few of them; who are the same, and swear as frequently after the hearing it, as they did before.

This half sheet with five sheets and a half more upon a needfull Subjects, are all to be had for a Penny at Mr Younges in Bore head Court by Cripplegate, during his life.

Imprimatur, { John Downname, }  
26 MR 59 { Tho. Gataker. }

London, Printed for James Crump in Little Bartholmews Well Yard, where any may have them gratis, during his life. Also at the same place,

such as would may know or have the severall Pieces published by this Author; which are in number Thirty. Though I rather commend

to my Reader that excellent Piece of Practicall Divinity,

called Heaven and Hell Epitimized, and The

true Christian Characterized By Mr Swin-

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